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The Church and Social Reconstruction

Statement by the Commission on the Church and Social Service, Pages 126-131.



Vol. II

JULY, 1919

No. 7

The Mission of the Church to Society



THE supreme teachings of Christ are of love and brotherhood. These express themselves, in a democracy, in the cooperation of every citizen for the good of each and all. This results ideally in a noble mutualism and in equal and world-wide justice, which constitute the highest goal of human endeavor. The doctrine of the class conscious struggle is opposed to this ideal. The hope of the world is in the cooperation of individuals and classes and the final elimination of classes in the brotherhood of a Christian society. To build up this cooperation should be the supreme endeavor of the churches.—From the Message on The Church and Social Reconstruction.

FEDERAL COUNCIL BULLETIN

*A Journal of Religious Co-operation
and Interchurch Activities*

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July, 1919

Bread on the Waters

A letter just received in the office of the Federal Council affords an interesting example of the value of religious publicity. The art of advertising the good news of the Kingdom is as yet in its infancy. The restraining dignity that so often is felt to be inseparably connected with the Church prevents many earnest Christian people from employing the same energetic and successful means of propaganda in religion that they employ unhesitatingly and with splendid results in their secular affairs.

Some of these same people even go so far as to carp at the pioneer efforts of those in charge of religious activities at letting their light shine.

The letter referred to, which was addressed to the General Secretary of the Federal Council, comes from a good friend in California, and is as follows:

"My dear Dr. Macfarland:

"Your office sends out a considerable quantity of publicity in all the approved forms, from the letter dictated to one individual to the leaflet, the magazine and the book. You probably do not hear of a fraction of one per cent of the results achieved by this. For sometime you have been sending us news of your work among the Huguenots, a splendid strain of blood to which America is deeply indebted, and which ought to be preserved.

"Last week Mrs. G. and I were discussing the Inter-Church Movement. We were distributing our contributions among several denominations. When we finally felt we had given to our limit for work that we had seen in China, in Korea, in Latin-America, as well as at home fields like the Appalachians and when the budget seemed finally made up, Mrs. G. exclaimed, 'But how about Dr. Macfarland's Huguenots?' So, knowing the splendid work of Bishop Lambuth there, we notified the little South Methodist Church in this city that we would double their over subscription of their allotment, to wit, \$1,000, the money to go for 'Dr. Macfarland's Huguenots' through their Bishop who spent so much time in the Belgian Congo."

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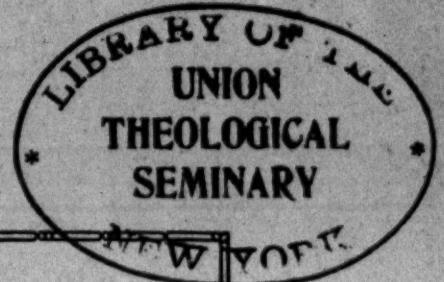
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Army Chaplains to Concentrate on Religious Work

All who are interested in the work of the chaplains in our Army and Navy have been watching with deep concern for legislation by Congress or for rulings by the Departments that might affect the status of the Chaplains. A recent Washington dispatch to the *New York Tribune* reports that:

"Following the demobilization of the army and the return to the basis of the regular establishment, welfare work will be taken out of the hands of the United War Work organizations. This policy has been definitely decided upon by Secretary Baker and the General Staff. * * *

"When, last week, the War Department directed the removal of civilian relief organization representatives from the transports, it was seen that a new policy was being made operative in every branch of military activity. * * *

"The decision of the army authorities has been followed by similar action on the part of the navy. Except in so far as the welfare organizations have conducted their work on the pre-war basis the activities will be gradually reduced until after a return to the regular navy basis the Navy Department, through morale officers, will assume control. * * *

"The decision of the War Department will in no way affect the work of the American Red Cross, which is a part of the army itself, its workers holding commissions and being subject to military discipline. * * *

"The peculiarly religious work of the welfare organizations will be assumed entirely by the chaplains. But the disposition of the educational, entertainment and athletic programmes is waiting on the reports of the success of the morale branch."

Chaplain Axton Optimistic Over Change

Major John T. Axton, Chaplain of the Port of Embarkation, Hoboken, N. J., feels that the establishment by the War Department of a definite Welfare Division and the turning over to the chaplains of the distinctly religious work will mean the dawning of a new day of happier and more satisfactory service for the chaplaincy.

Just as the splendid work of the Young Men's Christian Association in the war was clouded with adverse criticism on account of the assumption of too many varied lines of activity and especially that of the running of the army canteens, so the chaplains for years

have been too often wasting their energy in "serving tables," leaving insufficient time for definite attention to the spiritual interests of the men of their regiments. With the educational, amusement and athletic programs of the Army in charge of the welfare officers, the chaplains under the proposed reorganization into a Chaplains' Corps, with adequate rank and authority to do the work specifically committed to them, will have far brighter prospects for usefulness, and the profession itself will be more dignified than under the anomalous conditions which have existed in the past.

Major Axton hopes that, as the next logical step in the Army reorganization on a peace basis, the chaplains will be given their own corps with adequate organizational machinery for the maintaining of professional morale. This plan has also had the urgent endorsement of the Federal Council of the Churches of Christ in America, of the General War-Time Commission of the Churches and of the General Committee on Army and Navy Chaplains.

Secretary Baker Quoted

The outlook for the chaplaincy, Major Axton feels, was never brighter, especially when the Secretary of War has in mind such splendid ideals for the Army as are reflected in Mr. Baker's recent article in the *Saturday Evening Post*. The Secretary, after explaining in detail the plan for reorganization, and referring to the new and enlarged recreational program, concludes as follows:

"These army recreations ought, however, to be under the control and discipline of the Army for two other reasons: In the first place they ought to be made to integrate directly with the system of instruction and the general mode of life in such camps, and this can be effectively brought about only by a single control; and in the second place all the denominational and institutional rivalries which lead to duplication and conflict will be avoided if the Army does these things for itself rather than through the agency of various philanthropic and benevolent organizations of a voluntary character, which necessarily have a religious or sectarian purpose in addition to their general benevolent activity. The strictly religious side of the life of the Army in such camps should be intrusted to the chaplains, and the size of that body should be

adequate to insure representation of all the major divisions of religious belief so as to leave religious affiliation practically to the free election of the soldiers themselves."

Fosdick Would Leave Religious Control to Chaplains

As a further proof that the experiences of the war have demonstrated that the chaplains should have entire charge of religious work in the Army, Major Axton quotes Raymond Fosdick who, in his recent report to the Secretary of War on the activities of the welfare organizations, says:

"Sectarian stratification is the worst possible basis for social work in the Army. As a matter of fact there is no reason for its continuance. The religious interests of the Army are wisely entrusted to the chaplains, and with an ample number of chaplains, no need appears for further emphasis along this line."

Commission on the Church and Social Service

The General War-Time Commission, at its closing meeting, voted to turn over its responsibility for social hygiene and the relations of the Protestant churches to the campaign of the Public Health Service to the Commission on the Church and Social Service, and made an initial appropriation of \$5,000 toward financing the work.

The Commission is in frequent correspondence and conference with the officials of the Department of Public Health and a general policy is rapidly taking form. An edition of 100,000 copies of Dr. Stokes' book, "Today's World Problem in Disease Prevention," has been issued for ministers at the suggestion of the Secretary of the Commission. Dr. Stokes, author of "The Third Great Plague," was called to Washington to rewrite the book under this new title.

The Labor Sunday Message for August 31st, 1919, will be mailed this year to 115,000 ministers in charge of congregations. This is the total Protestant clergy personnel of men in charge of congregations. Last year the mailing approximated 10,000, but the Commission felt it imperative this year to reach every minister, and it is expected that this will always be done hereafter.

The Executive Secretary of the Commission on the Church and Social Service is directing the normal studies for surveys, of the Inter-church World Movement, following the general plan of the investigation made in the logging camps of the Pacific northwest, for the Joint Committee on War Production Communities. In August, Dr. Tippy will direct

studies in the Appalachian Mountain logging camps. This will be followed by similar studies in the cotton mill villages of the south, in the backward populations of the south Atlantic seaboard and in the logging camps of the Atlantic and Gulf coasts.

The Southern Sociological Congress met this year in Knoxville, Tenn. It gave extended attention to the problem of the relation of the races in the south, especially to the community cooperation of the races in southern towns and cities. Extended consideration was also given to problems of reconstruction and to the new community organization movement. Dr. Tippy, of the Commission on the Church and Social Service, gave the opening address on Sunday afternoon on, "The Coming Democracy: How Shall it Come?" He also preached in the morning at the First Presbyterian Church.

The National Conference of Social Work

By Rev. F. E. Johnson

Atlantic City witnessed during the first week in June the gathering of 5,000 persons to attend the forty-sixth session of the National Conference of Social Work. This body includes settlement and church workers, representatives of charity organization societies, the Red Cross, the Public Health Service and other government departments, professors, ministers, editors and writers, beside many who come in a purely private capacity.

The spirit of the Conference was strongly liberal. A group of more than 500 delegates signed a cablegram to President Wilson pledging support of the principle of a League of Nations, but deprecating the provisions of the Treaty of Peace transferring the Shantung Province and Kiao Chau to Japan, permanent cession of the Saar coal fields to France, and reparation demands that were deemed to be out of harmony with the terms of the Armistice. The section on Industrial and Economic Conditions received with enthusiasm the challenge of Mr. John A. Fitch of the Survey to champion the cause of labor in its struggle for better conditions of work, better wages and a larger freedom.

The section on "Uniting of Native and Foreign-Born in America" sought to give some content to that vague word "Americanization." The "melting pot" idea was rejected: one speaker proposed in its place the figure of the "automatic loom." The complacent notion that immigrants can be Americanized by teaching them English was combatted, and likewise the assumption that "making over" an alien into an American mould is of itself necessarily a meritorious achievement.



MAJOR JOHN T. AXTON, CHAPLAIN, U. S. A.

Major Axton Wins Merited Honor

In the *Army and Navy Journal* for June 14th, appears the following:

"Major John T. Axton, chaplain, U. S. A., has been awarded the Distinguished Service Medal for 'exceptionally meritorious and conspicuous service in organizing and administering numerous welfare activities connected with the Port of Embarkation, Hoboken, N. J., and New York City, whereby provision was made for the comfort and pleasure of enlisted men.' The welfare work under the administration of Major Axton and his competent corps of assisting chaplains, which includes chaplains of all denominations, has been most efficiently carried on."

"America and the League of Nations"

An outline stereopticon lecture of sixty slides including 8 maps, 19 pictures, and quotations from many eminent statesmen, has been prepared by Jonathan A. Rawson, Jr., 347 Madison Avenue, New York City, to deal with the present urgent situation in arousing public sentiment for the adoption of the League of Nations. The set of slides with the complete lecture outline will be forwarded by Mr. Rawson for a nominal fee and carriage charges.

United Presbyterian Assembly Takes Forward Steps

The meeting of the United Presbyterian Assembly, which closed at Monmouth, Illinois, June 3, is said to have been their most spiritual and forward-looking Assembly in recent years. The pre-assembly evangelical conference, which was attended by nearly all of the commissioners, lifted the meeting to a high level of spirituality. Some of the outstanding actions were:

Indorsement of the Interchurch World Movement. The approval was unanimous and enthusiastic.

Launching of the Forward Movement. This is designed to raise \$10,000,000 for missions and education during the next five years in addition to the present missionary budget, which amounts to a little more than a million dollars a year. The Forward Movement and Missionary budget combined will call for an average of \$20 a member each year.

Increase Salaries of Missionaries. The salaries of the home missionaries were raised from \$1,600 to \$1,800 a year, while the Board of Foreign Missions was instructed to increase the salaries of its missionaries as liberally as possible.

Approval of the general movement to merge the boards of foreign missions.

Revise the Statement of Faith. A committee was directed to "undertake the preparation of a revised statement of faith covering the whole field of our present subordinate standard." It is, without doubt, the most revolutionary action of the Assembly. Professor John McNaugher was appointed chairman of the committee.

The Reappointment of a Committee On Interchurch Union. The personnel is as follows: Dr. W. I. Wishart, Dr. J. K. McClurkin, Dr. J. Knox Montgomery and Dr. R. M. Russell. It is significant that all of the above were signers of the call to the conference which was held last March to discuss the question of union with the Presbyterian Church, U. S. A.

Chaplain Albert Leo brought greetings from France, and Rev. Charles L. Goodell, Secretary of the Commission on Evangelism, represented the Federal Council at the Assembly.

The *Christian Advocate* of June 19th reports that subscriptions to the Methodist Episcopal Centenary at that date totaled \$107,439,761. More recent unofficial estimates indicate an over-subscription of nearly \$10,000,000 above the aim of \$105,000,000. It has also been stated that the average subscription is about \$200. This is a splendid indication of the popular response to the magnificent appeal of the Centenary Movement.

The Church and Social Reconstruction

A Statement by the Commission on the Church and Social Service, Approved by the Administrative Committee of the Federal Council

I. INTRODUCTION

The church finds itself this May of 1919 in the midst of profound unrest and suffering. The entire social fabric of some of the most advanced nations is in chaos and their people menaced by starvation, while other powerful nations, of which the United States is one, have experienced loss of life, material and capital in the great war, and serious industrial disorganization and unemployment. It is, moreover, a world suffering from overstrain and agitated by conflicting programs of reorganization.

In the midst of the confusion, stout hearted men and women are working with abundant courage to avert famine, to put the internal affairs of the nations in order again and to reconstruct international relations on a basis which shall tend to assure cooperation, disarmament and permanent peace. Surely this hour, which puts supreme obligations upon every social institution, is one which calls to the Church to give its utmost, both of the ministries of personal religion and of unselfish public and social service.

Fortunately the church itself has undergone, within the last decade and especially during the war, an enlargement of scope which amounts to a transformation. The churches today recognize, as they did not a generation ago, that the Kingdom of God is as comprehensive as human life with all of its interests and needs, and that they share in a common responsibility for a Christian world order. They are convinced that the world is the subject of redemption; that the ethical principles of the Gospels are to be applied to industry and to the relations of nations; that the church is to devote itself henceforth assiduously to these purposes along with the individual ministries of religion.

In taking this position the church realizes that it is on historic ground. It recalls the words of Isaiah: "Is not this the fast that I have chosen; to loose the bonds of wickedness, to undo the bands of the yoke, and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" It knows that the second of the two Commandments, which our Savior interpreted by the parables of the Good Samaritan, the Lost Sheep, the Sheep and the Goats, and by His own ardent social ministry, leads straight into the struggle for social justice and for the larger life of humanity, here in this world. The Lord God has spoken to us, in this our day, and has lifted the vision of the church to this broader horizon of the Kingdom of God.

II. SOCIAL RECONSTRUCTION

The Social Creed of the Churches was formulated seven years ago as a statement of the social faith of the Protestant churches of the United States. Although necessarily general in its terms, it has been understood, and has had far reaching influence, especially in crystallizing the thought of Christian people. It has stood the test of these years, and we now reaffirm it as still expressing the ideals and purposes of the churches. But this earlier statement of social faith now requires additional statements to meet the changed world which has come out of the war. The declarations that follow may be considered as corollaries of these longstanding articles of faith. They should be read in connection with the statements on reconstruction of the various denominations in the United States and Canada, and the significant monograph of the Archbishop's Fifth Committee of the Church of England.

The Method

In some respects, the most urgent question before the world at the present time is the method of social reconstruction; shall it be by constitutional and peaceable methods, or by class struggle and violence? Shall we be willing to suddenly overturn the social order according to untried theories of industrial and political organization; or beginning where we are, and conserving what has been achieved in the past, shall we proceed by social experimentation, going as far and as fast as experience demonstrates to be necessary and desirable? In America, where, as in England, the people hold political power and freedom of discussion and association, and can do finally whatever they will, there is every reason for following the second method.

The supreme teachings of Christ are of love and brotherhood. These express themselves, in a democracy, in the cooperation of every citizen for the good of each and all. This results ideally in a noble mutualism and in equal and world-wide justice, which constitute the highest goal of human endeavor. The doctrine of the class conscious struggle is opposed to this ideal. It is a reversion to earlier forms of competitive struggle. It not only strikes at injustice by greater and more savage injustice, but tends in practice to the breaking up of society, even of radical groups, into bitterly antagonistic factions, thus defeating its own ends. The dictatorship of the proletariat in practice is a new absolutism in the hands of a few men, and is as abhorrent as any other dictatorship. The hope of the world is in the cooperation of individuals and classes and the final elimination of classes in the brotherhood of a Christian society. To build up this cooperation should be the supreme endeavor of the churches.

Tendencies to Violence

Class consciousness and the use of violence are not confined to revolutionary groups. The possession of wealth and education tend to the formation of classes, and industrial ownership and management to a class conscious ruling group. We observe also with regret and deep concern numerous resorts to mob action in which returned soldiers and workmen have sometimes participated, frequently without police restraint, the continuing incitement to riot by certain public officials and periodicals, especially the partisan press with its misrepresentation and inflaming spirit, and the unfortunate and dangerous tendency of many state and municipal officials to deny fair hearings to radical offenders, and to use unnecessary and provocative brutality during strikes.

While conspiracy and violence must be restrained by the police and military forces of the state, these should be used to maintain public peace and safety, and with due regard to the established rights of freedom of speech and peaceable assembly. It is undesirable that private citizens or groups of vigilantes should be allowed to take the law into their own hands. Legislators, judges and officials should act firmly but justly, without bluster and without unnecessary violence. Workingmen believe that they do not get an equal chance before the law, and it is highly important that whatever real basis there is for this conviction should be removed.

A deep cause of unrest in industry is the denial to labor of a share in industrial management. Controversies over wages and hours never go to the

root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the nation, and as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much consideration as employers and their rights must be equally safeguarded. This may be accomplished by assuring the workers, as rapidly as it can be done with due consideration to conditions, a fair share in control, especially where they are directly involved; by opportunity for ownership, with corresponding representation; or by a combination of ownership and control in cooperative production.

Trade agreements between employers and labor organizations can make provision for joint settlement of grievances, for joint responsibility, for guarantees against aggression by the employer or the men, and willful limitation of output, for a shop discipline that shall be educative and shall make for efficiency by promoting good will. The various movements toward industrial councils and shop committees have not only an economic but a spiritual significance, in that they are or may be expressions of brotherhood, and recognize the right of the worker to full development of personality.

Rights and Obligations

One high value which comes with the participation of labor in management is that it makes possible again the hearty cooperation of all engaged in an industry and a new era of good will. Therefore, along with the rights involved in social justice go corresponding obligations. With the development of industrial democracy, the evidences of which are all about us, and the coming of the short work day, the importance of a genuine cooperation in industrial processes and efficient production must be impressed upon large numbers of workers. As the worker tends to receive approximately what he produces, it must become apparent that what he has for himself and family, and the social surplus upon which depend the great common undertakings of society, are directly related to the productivity of his own labor, as well as finally to the length of the working day.

Industry as Service

The Christian and modern conception of industry makes it a public service. The parties of interest are not only labor and capital, but also the community, whose interest transcends that of either labor or capital. The state, as the governmental agency of the community, with the cooperation of all involved, should attempt to secure to the worker an income sufficient to maintain his family at a standard of living which the community can approve. This living wage should be made the first charge upon industry before dividends are considered. As to excess profits: after a just wage, and fair salaries, interest upon capital and sinking funds have been provided, we commend the spirit and the conclusions of the Twenty British Quaker Employers in awarding the larger part of excess profits to the community, to be devoted voluntarily to public uses, or returned by taxation.

High Wages

The hoped-for reduction in the cost of living has not yet materialized, and it is now evident that we are on a permanently higher price level. The resistance of labor to general wage reductions, even when accompanied by reduced hours of work, should therefore receive moral support from the community, except where the demand is clearly unreasonable. Wage levels must be high enough to maintain a standard of living worthy of responsible

free citizenship in a democracy. As was pointed out in the statement on Social Reconstruction by the National Catholic War Council, a considerable majority of the wage earners of the United States were not receiving living wages when prices began to rise in 1915. Real wages are also relative to the cost of living and vary with the purchasing power of the dollar. Actual wages, that is, wages reckoned in power to purchase commodities, have been decreasing for several years in spite of wage increases. There is urgent need of provision by industry, under the guidance of the government, for some regular method of adjustment of wages and salaries to the purchasing power of money.

High wages are desirable as a general principle, since they mean, or should mean, a fairer share of the industrial product, greater purchasing power, and consequently, stimulated trade and greater happiness, health and hopefulness for the workers and their families. It should be kept in mind that under machine production, with a proper method of distribution, all might work and all might share in comparative plenty. Employers who plead a falling market, aggravated competition, increased hazard, or exceptional conditions in justification of low wages or wage reductions, should support their contentions by opening their books and submitting their figures to public scrutiny.

Unemployment

Unemployment is one of the tragedies of the present industrial order, which the war has demonstrated can be controlled, or at least effectively reduced, by the government and cooperating voluntary agencies. Any adequate attempt to meet the problem of unemployment should include:

- (a) Rehabilitation and permanent maintenance of a coordinated nation-wide employment service.
- (b) Reorganization of seasonal trades, wherever practicable, so as to make continuous employment possible.
- (c) A policy of public works and land settlement framed with particular reference to the absorption of unemployed labor.
- (d) A guarded extension of provisions and opportunities for social insurance to cover unemployment due to industrial conditions, or to ill health, accident or old age. To offer work is much more valuable than unemployment insurance.
- (e) The rehabilitation of industrial cripples under the direction of the state and at the expense of industry. The possibilities of such rehabilitation have been demonstrated in relation to the cripples of war.

Vocational Training

The provision made by the Federal Government for the vocational training of large numbers of soldiers and sailors, including all participants in the war who suffered any considerable disability, should be the beginning of a general policy of vocational training, not merely in the interest of industrial efficiency, or primarily for private profit, but as part of a sound educational policy. It should include the human relations and social responsibilities of industry, and the general principles of industrial democracy. Secondary higher and professional education should be made more generally available to those who cannot meet their high cost, so that the best training shall be placed effectively within the reach of the aspiring youth of the humblest household.

Paying for the War

The American war debt, while not comparable with that of European belligerents, will yet be very large. Powerful influences are organized to shift

the burdens of this debt upon the public, while the public itself is unorganized and practically unable to protect itself. A beginning has been made in direct taxes, some of which have been levied upon the minor luxuries of the people, and a revolt has already taken place against this policy throughout the country. These taxes are now likely to be charged up to producers, and they in turn will recoup themselves by indirect charges, the fairness of which the public will not be in a position to estimate.

Perhaps no greater or more perplexing problem of fair distribution of wealth has ever been faced in this country. It is very necessary that a policy in the matter shall be carefully worked out in the interest of public welfare, to maintain, and, if possible, to advance the general standard of living; and that it shall not be settled by a selfish struggle of interests. While the cost of the war should fall in a fair measure upon all, resolute use should be made of the now accepted graduated income and inheritance taxes, as a just method for placing the heavier burdens of the debt upon those most able to bear them, and lifting them correspondingly from the shoulders of those least able to carry them.

Freedom of Discussion

The inevitable special restrictions, during the war, upon speech, assembly and the press, should be removed with the signing of the peace covenant. While immunity can never be granted to one who speaks or acts knowingly against the public safety, censorship is essentially abhorrent in a democracy, and can be tolerated only in a compelling emergency. To those imprisoned for conscientious reasons, whose offenses were prompted by motives that were beyond a reasonable doubt honest and disinterested, general amnesty should be granted as soon as peace is established. The continued imprisonment of such persons can result only in a sense of injury that makes for discontent, and in depriving the communities to which they belong of that service which, the war being over, they may safely be counted upon to render.

Democratic Rights of Women

The importance of the democratic rights of women is not as yet comprehended by public opinion. Their freedom, their right to political and economic equality with men, are fundamental to democracy and to the safety of the future. The church stands also for adequate safeguards to industrial women, for a living wage, the eight hour day as a maximum requirement, prohibition of night work, equal pay for equal work, and other standard requirements of industry in which women are engaged.

The necessity for protective legislation, such as the limiting of hours and the prohibition of night work, is shown by the survey of women's labor in one of the states, submitted to the governor by the Director of the Women in Industry Service of the Federal Department of Labor, which reveals that out of 112 large plants studied only ten per cent have an eight hour day, and one-third of the employers of plants worked women as long as 65, 73, 75, 84 and 88 hours and 40 minutes a week. Five states have as yet no legislation governing the working hours of women.

While taking these positions, the church believes that home making and motherhood will always be the great profession of womankind; and to this end, the church should use its great influence to secure for woman in the home economic independence, the control of her own person, and a professional standing in her work equal to that of men in any service which they render.

Justice to the Negro

The splendid service of the colored soldiers in the war, and the unanimous loyalty and devotion of the colored people of the nation, reinforce the justness of the demand that they should be recognized fully as Americans and fellow citizens, that they should be given equal economic and professional opportunities, with increasing participation in all community affairs, and that a spirit of friendship and cooperation should obtain between the white and colored people, north and south. The colored people should have parks and playgrounds, equal wages for equal work, adequate and efficient schools, and equal facilities and courtesy when traveling, adequate housing, lighting and sanitation, police protection and equality before the law. Especially should the barbarism of lynching be condemned by public opinion and abolished by rigorous measures and penalties.

Housing

The housing situation in the cities and industrial communities of the nation has become serious because of the cessation of building during the war, and is resulting in overcrowding and marked increase of rents. The wartime housing projects of the Government, where they are well located and clearly needed, should be completed. Above all, the housing standards set by the Government during the war should never be lowered. In the emergency we urge persons who have free capital to invest in homes for the workers, first, however, studying the problem of housing in its modern aspects. It is especially necessary to watch efforts in the various state legislatures to break down protective legislation.

The ideal of housing is to provide every family with a good home, where possible an individual house, at reasonable rates, with standard requirements of light, heat, water and sanitation; and to encourage home owning by securing a living wage, permanence of employment, cheap transit to and from work, and by ending the speculative holding of lands in and around cities and towns.

Menacing Social Facts

The war has brought to the knowledge and attention of the nation certain menacing social facts. We have learned that one-tenth of our people are unnaturalized aliens; that on an average, twenty-five per cent of the men of the training camps were not able to read a newspaper or to write a letter home; that one-third of the men of the selective draft were physically unfit; that there are approximately two million mental defectives in the United States; that there is an alarming prevalence of venereal infections.

Nation-wide movements are now in formation, under the leadership of departments of the Government, but including the cooperation of the entire social organization of the country, to meet these problems, concentrating especially at this time upon the Americanization of immigrants, and upon sex morality and the control of venereal diseases. All of these movements appeal strongly to the churches and will receive their energetic cooperation.

Americanization

The church is in a position to render great service in Americanization because of its extensive missions to immigrants and because thousands of our churches in crowded areas now reach the foreign born. The contribution of the churches has especial value, since in addition to instruction in English, they are able to interpret the religious and moral ideals of America, and since they work in an atmosphere of brotherliness, with an appreciation

of what these peoples are bringing from the old world to enrich American life. The church is also deeply concerned that the living conditions of these people shall, as soon as possible, approximate our American standards. If they are underpaid, or poorly housed or otherwise neglected or exploited, we shall not only fail in their Americanization but they will drag down the standards of American labor.

It should be recognized also that an effective shop management, in which labor is given its proper responsibility, is difficult to organize when the men do not understand each other's speech, and represent divergent national labor experiences. Americanization is therefore necessary to the development of industrial democracy.

A New Social Morality

The church has also certain manifest functions and duties in the cooperative effort which is being organized by the Public Health Service for sex morality and the control of venereal diseases. Its most important function is the instruction of children and young people in the spiritual ideals of love and the relations of the sexes; the training of young men to be good husbands and fathers as well as of young women to be good wives and mothers; personal watchfulness by pastors, teachers and leaders of clubs over young people, especially over those who manifest tendencies to indiscretion; educational assistance to parents in the training of their children.

State legislation requiring certificates of freedom from venereal infection before marriage is in an experimental stage. Such laws require careful formulation and a thorough education of public opinion. They should be made a part of regulations aiming to prevent the marriage of persons unfitted to become the parents of children because of these or other infections, or because of other physical or mental disqualifications. In the absence of such laws, or of their effective enforcement, parents should look carefully into these matters before the marriage of their children.

The churches should cooperate in community efforts to abolish segregated vice districts, to make humane provision for prostitutes, and for clinical treatment of infected persons. While favorable to the establishment of clinics for the treatment of infected persons, the church cannot advocate prophylaxis. Treatment to prevent infection is likely to result finally in an increase of social immorality, and, as has been demonstrated by the experience of segregation, in an increase of venereal diseases. The church must use its utmost educational influence to strengthen self-control and to preserve the religious sanctions of marriage and the integrity of the home.

Repressive and curative measures are inadequate without also a simultaneous attempt to secure a freer scope for normal sex expression through all grades of association between men and women, from comradeship to marriage. To this end it is important to provide abundant wholesome opportunities for the association of the sexes, possibility for earlier marriages through economic freedom, and the encouragement of love and unselfish devotion of men and women to each other in the home. The church, which brings both sexes and all ages into normal relations, is admirably fitted to provide for this wholesome association of the sexes, and to do so should become an object of definite endeavor.

Substitutes for the Saloon

Prohibition has now become a part of our basic law. That it should fail of enforcement through apathy, or in consequence of the influence of special

interests, is inconceivable in a democratic country. Whatever vigilance is necessary to make the law effective will surely not be lacking.

The passing of the saloon, which with all its pernicious influences, was yet a social center to a multitude of men, creates a new obligation to replace it with wholesome equivalents. Community centers, the church as a social center, fraternal orders and private clubs, public recreation, education in the use of leisure time,—all these should be developed rapidly and with great power and attractiveness. Especially should our churches be opened seven days in the week, with helpful religious, educational and social activities. But let us remember that the best equivalent is the home, and that whatever makes homes possible and renders them beautiful surpasses every other method.

III. THE CHURCH IN THE SOCIAL MOVEMENT

When the church enters upon the actual tasks of social reconstruction, it undertakes problems that are highly technical, often controversial, and difficult for an organization which is composed of men of all parties and movements. But a hesitant policy will get nowhere in the present crisis, nor will general statements or casual service avail. The ordinary preacher cannot be an economist or sociologist, nor is he, as a rule, familiar with industrial management. But the moral issues of reconstruction are confused and difficult, and it is concerning these that the minister may be presumed to have technical knowledge. The church which does not show the way here is derelict to its duty.

The Church's Distinctive Program

The right policy for the church is therefore to study social problems from the point of view of the spirit and teachings of Christ, and, acting loyally and unselfishly upon these teachings, to exert its vast educational influence and use its institutional organization for human happiness, social justice, and the democratic organization of society. This looks toward a positive program, which may here coincide with social movements and tendencies, there oppose them, but in which the church knows its own mind and has the power of united action. Within this cooperation liberal and even radical positions may be held with propriety by leaders and minority groups in the church, for the broadest liberty and fellowship are desirable. It is only necessary that all should remember that they represent a wide and generally conservative membership, which must be led, not driven, and which responds to wise, patient and educative leadership.

A New Social Force

It is important also at this time, that the churches, and especially ministers, should be conscious of the fact that they are part of a corporate entity and that the public should realize that there is available in the churches, in a sense, a great new social force. This is evidenced by the fact that there are in the United States 135,000 ministers, priests and rabbis in charge of congregations, who minister to 42,000,000 actual communicants. In the Protestant churches there are 115,000 ministers in charge of congregations, 25,000,000 communicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies, such as hospitals and child-caring foundations.

The value of the church for national causes is one of the outstanding discoveries of the war, and its assistance is now being sought by every great movement. The church should respond with all its power, especially through pastors and the church

press, bringing into action all its educational facilities, and taking its place in the community organization to which all such movements finally come for their main effort.

The church is both an educational force and an institution organized for neighborhood and community service. Its buildings are important social centers, capable of great enlargement of activities. If directed intelligently and with public spirit, so that it can never be truthfully charged with self-seeking, or the desire to control the state, it may become one of the potent and beneficent factors of a turbulent era. The religious bodies have learned to act together during the war, and it is now possible, to a considerable extent, to use them as a united force for such purposes as are expressed in these statements.

A Ministry of Education

The period of readjustment requires above all else patient, honest and critical thought. The problems pressing for solution have a spiritual phase which the church should interpret and emphasize. More than ever the training of ministers should include economics, sociology and politics. The preacher should take seriously his teaching office and be a leader of thought among his people. He should induce the employers of his church to make conscientious study of their problems and duties; and the wage earners, likewise, seeking also to bring the groups together in sympathetic understanding.

A signal service may be done by the church in developing community ideals by means of the forum method of discussion. A service of worship in the morning and a forum service in the evening for the study and emphasis of the social phase of religious experience and obligation, constitute a well balanced Sunday program. Worship and discussion can be combined simply and appropriately. In this way many a church may also redeem its Sunday night service.

Community Relations

Community relations and responsibility will henceforth bulk large in the work of local churches. A pastor is not only a citizen but the leader of a disciplined force, with, therefore, a double obligation to public service. It is a false idea that the churches are only concerned with religious, educational and charitable enterprises. They are, or should be, vitally concerned with civic, economic, and other social interests. And what is here said refers not only to churches in towns and cities, but with especial force to rural churches because of the limited social resources of rural communities.

In a comprehensive statement of this kind, it is also necessary to say that local churches can never constitute a powerful social force, until they are effectively federated and intelligently related to the social movement of their community. The next ten years should see the Protestant churches working unitedly in every community, and Catholic, Hebrew and Protestant churches cooperating in social effort. Here is one field in which theological and historical differences need not figure, in which religion may become a uniting, and not, as too often at present, a divisive force.

We advise church people and pastors to take sympathetic interest in the community center movement in their own community, to assist in its development, to keep it out of the control of the politicians, and under the control of public spirited citizens, and to avoid needless duplication of buildings and effort. It is very important that such centers should be well supervised by trained workers.

The Church and Working People

One of the important tasks of the next ten years is to bring the church into closer relations with the wage earners of the nation. We have been negligent in this matter, and have suffered a rude awakening in needless estrangements. The main features in this task are as follows:

(a) The creation, as rapidly as possible, of many hundreds of powerful, highly socialized and democratically organized churches in working class neighborhoods of cities and industrial centers, and the development of special methods for problems which require distinctive treatment, such as those encountered in logging camps, company towns, and among night workers and submerged populations.

(b) The development by the seminaries and by special training methods of ministers who know how to administer such churches, men who know economics and social problems as well as theology, and who desire to devote their lives to the welfare of the masses.

(c) A powerful effort by the whole church, but concentrating in these churches, and in alliance with the workers themselves, to achieve the great objects for which the workers are struggling, such as living wages, reasonable hours, safe conditions of labor, equal opportunities and pay for women, participation in management and ownership, and abolition of child labor.

(d) Surveys of the working class resident districts of our cities and industrial centers, in order to lay out, with common consent, large non-competing parishes for these churches, and to secure, as rapidly as possible, the closing out of competing churches and the placing of their financial equities in other non-competing centers. This will require the cooperation of city missionary societies and federations of churches, and also of home mission boards.

Moral Reconstruction

The experiences of the war, revealing, as they do, reversion to barbarous practices by highly civilized peoples, the nearness to the surface of savage instincts and deep selfishness in vast numbers of men, the willingness to profit by the part of workers as well as employers, the intensity of racial, national and religious antagonisms—these experiences have demonstrated anew that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and the discipline of character. Whether the work that is to be done in reconstruction, beginning with the peace treaty itself, shall yield satisfaction or disappointment, will depend mainly upon the working capital of moral character among the peoples who undertake the tasks.

Now that the war is over the church should return to its historic functions of Christian nurture, evangelism and religious education, with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character are after all its greatest contribution to social welfare. If the governments of the world have learned the lesson of the war, they will encourage the church in these vital undertakings, and they will themselves turn with renewed energy to the work of education. They will drive hard at that moral discipline which alone can fortify our democratic ideals. Every movement of social reform will be partial and disappointing until a powerful work of education, both general and religious, has been accomplished.

IV. CONCLUSION

It must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of hu-

man beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually. People who are born with unusual ability, of whatever kind, or who receive special advantages, are given them for unselfish service. Large holdings of property can be justified only by devotion to the common good. We are entering upon an era in which the absorbing concern of the world will be for social justice and the greatest well-being of the greatest number. This will animate the religious spirit of the future—a spirit which has found its supreme expression and example in Jesus Christ.

The American Federation of Labor Convention

The American Federation of Labor held its thirty-ninth annual convention at Atlantic City from June 9th to 21st. The convention was composed of 557 delegates; 3,200,000 members are now reported by the Federation, which considers itself a virtual spokesman for 4,000,000 American wage earners.

Among the more important actions taken by the convention were: A resolution approving the prohibition of immigration during the reconstruction period, and a demand for the repeal of the Espionage Law, and that Congress refrain from enacting such further legislation of this sort before it.

The Government was called upon to withdraw American troops from Russia, but recognition of the Soviet government or any other government previous to the calling of a constituent assembly was disapproved. Congress was called upon to recognize the present Irish Republic and the Peace Conference was asked to receive the Sinn Fein delegates.

The convention reaffirmed its disapproval of the condemnation of Tom Mooney for the bomb outrage at San Francisco. The opinion seemed unanimous that the case against Mooney had been "framed up."

In the matter of industrial unionism the convention went on record again for the old line conservative craft-union methods. The convention went on record as opposed to national prohibition. Suffrage for the disfranchised residents of the District of Columbia and Canal Zone was called for. A proposal to change Labor Day to May 1st in order to put American labor in closer relation with European labor, and, by inference, with radical movements in Europe, was emphatically rejected. Important resolutions were passed relating to education and scientific research.

The Churches' Record in the War

The Directory and Handbook of War-Time Agencies of the Churches has been in course of preparation for several months by the General War-Time Commission of the Churches. This book of some three hundred pages gathers in convenient form information concerning the war work of the churches not otherwise readily accessible, not only of the Protestant denominations but of the Jewish and Roman Catholic bodies and of various interdenominational organizations. In order to insure the greatest possible accuracy the statement of the work of each body has been prepared by its own officers.

Many of the separate communions organized agencies for war work. Twenty-seven of these were associated with the General War-Time Commission of the Churches. A historical statement of each of these will be found in the first part of the Handbook together with brief descriptions of other agencies such as the National Catholic War Council, The Knights of Columbus Committee on War Activities and the Jewish Welfare Board.

The second section on interchurch and other cooperative agencies contains chapters on the war work of the American Bible Society, of the Federal Council of the Churches of Christ in America and associated agencies, including the General War-Time Commission, the General Committee on Army and Navy Chaplains, the Joint Committee on War Production Communities, the United Committee on War Temperance Activities, and the Committee on Christian Relief in France and Belgium. There are also chapters on the war service of the Home Missions Council, the National Committee on the Church and the Moral Aims of the War, the War Service Department of the Salvation Army, the Committee on War Literature of the American Sunday School Union, the Committee on the War and the Religious Outlook, the National War Work Council of the Y. M. C. A., the Interdenominational Young People's Council, and the War Work Council of the National Board of the Y. W. C. A.

The book also contains a list of publications issued by the various church agencies to meet war needs.

The Directory and Handbook will be ready for distribution about August 1. It will be a permanent record and memorial of the wartime work of the churches, and as such should find place in the library of every clergyman. The book will be substantially bound in cloth and will sell for one dollar. Order from the Federal Council of the Churches of Christ in America, 105 East 22d Street, New York, N. Y.

To the People of the United States

A United Appeal for Famine Relief in India

India Looks to America

India is in the midst of a great famine, and in the hour of her distress looks with eager hope to America. In great Indian famines of the recent past American aid has been prompt and effective. Shall not the response of the American people be even more generous in this hour of new consciousness of world brotherhood?

The appeal comes to us with double force since India's plight is largely due to her unreserved devotion to the winning of the war. Rice that might have been shipped in from Burma, and wheat that might have come from Australia could not be had without diverting shipping from the imperative needs of the Allies in Europe. So India faced starvation that we might have freedom. Now that grain is at last being imported, the price is beyond the mass of the people.

Americans who have lived in India for forty years say that they have never before known similar distress on so wide a scale. The present famine is a result of drought causing an almost complete failure of cereal and forage crops in Central and Southern India. The price of grain, which on account of the war was already exorbitant, is now three times as high as in any previous famine.

A Double Calamity

This famine follows close on the epidemic of influenza which, during 1918, caused about six million deaths, leaving hundreds of thousands of orphans, many thousands of families without bread-winners, and a devitalized and disheartened population.

The famine in hay and fodder threatens to exterminate the cattle, so essential to an agricultural people. Oxen that ordinarily sell for about fifteen dollars a head are being disposed of in some regions at sixty-five cents each. Unless the cattle can be saved, there will be no means of cultivating the fields after the coming of the expected summer rains.

This information has come through missionaries who have just arrived from India and has been confirmed by cablegrams recently received.

British Government Alert

The British Government, as usual, was prompt in establishing various forms of famine relief. In a land where the average annual income is but twenty dollars, the famine created suddenly a situation too grave for any government to deal with alone. Yet much has been done. Public works were opened up, affording labor to all who could come; ad-

vances in money were made to farmers in order to enable them to dig new wells and irrigate some part of their fields; relief stations were established for the indigent and unfortunate; and increase in pay was granted to many who felt the pinch most keenly.

Feeling the urgent need of supplementary relief, the Government asked non-official bodies to assist. Relief committees were organized in the Provinces and have done excellent work. Missionary organizations were among the first to appeal for help both from England and America. Lord Willingdon, the retiring Governor of Bombay, entrusted to Dr. R. A. Hume of the American Board Mission, an autograph letter to President Wilson, urging generous American relief for the famine sufferers in India.

What Is Needed Now

There are at least three months of famine still ahead of India. The regions affected include the Bombay Presidency, the United Provinces, Central India and the great plateau of South India known as the Deccan. These large areas contain at least one-third of India's three hundred and fifteen million people. It is not possible to say just how many of these require relief, but there must be several million who need immediate assistance. Grain is reaching India, but people need money in order to buy it. Indiscriminate financial assistance, which is likely to pauperize those aided, will be steadily guarded against.

What Money Will Do in India

In India the cost of living is so low that Americans will be surprised to know how small a sum will afford relief and even save life.

(1) One dollar and fifty cents will supply for a month the food necessary for an adult in any of the famine areas. A gift, therefore, of four dollars and a half will tide over an individual during the expected three remaining months of famine.

(2) Medical relief must follow in the wake of all famines. Five dollars will take care of a patient for the next three months.

(3) Famine means thousands of orphans. Thirty dollars will support one of them for a whole year in school, and help to train either a boy or a girl for a useful life.

(4) Even coarse cotton cloth costs many times as much as in normal times, and the want of it is causing unprecedented suffering and embarrassment. But even with the high prices that are current, three dollars will provide an ordinary garment of a man or a woman.

Gifts to cover such needs are earnestly requested.

The Administering of Funds

Mission Boards having agents in India are prepared to cable money at once to the famine stricken areas, to be effectively administered without regard to class or creed and to be accounted for in a business-like way.

Prompt Action Necessary

Unless the response to this appeal is instant, it will be too late to render adequate assistance to the millions in India who are hungry and naked. Every day is important. The suffering millions of India appeal to you. Do not pass them by. Do all you can, and do it now.

Gifts may be sent to Mr. A. E. Marling, Treasurer, Committee of Reference and Counsel, 25 Madison Avenue, New York, or to the Treasurer of any Board of Foreign Missions. Regular receipts will be issued.

On behalf of Federal Council of the Churches of Christ in America,

FRANK MASON NORTH, President,
CHARLES S. MACFARLAND, Gen. Sec'y.

On behalf of the Committee of Reference and Counsel,

WILLIAM I. CHAMBERLAIN, Chairman,
PAUL DE SCHWEINITZ, Rec. Secretary,
FENNELL P. TURNER, Secretary.

Practicing Christian Unity

With the foregoing suggestive title, Rev. Roy B. Guild has written a little volume setting forth the most recent phases in the progress of solving unitedly the community problems of the Church.

In his position as Secretary of the Commission on Interchurch Federations, Dr. Guild has been in daily intimate touch with the organization and the work of the numerous state and local federations of churches throughout the nation.

The book deals not with formal attempts at organic unity, but with the rapidly growing movement to face unitedly the common tasks of social service and community betterment recognized by all forward-looking Christians who are alive to the tendencies of the day.

Some of the chapter headings are: Practicing Christian Unity in Community Service; Social Betterment through Interchurch Work; Evangelism by Home Talent; One Organization but Many Tasks; The Philosophy of Unified Action; and Elements Essential to the Success of Interchurch Work.

The book is attractively printed and bound with 94 pages and is published by the Association Press, New York City, at 75 cents each.

Commission on Evangelism

The Secretary, Dr. Goodell, has recently given a series of addresses on evangelism and federation before the General Assembly of the United Presbyterian Church in Monmouth, Ill.

He has just returned from an extended trip of some three thousand miles through the South, where he gave a large number of addresses on federation and evangelism to ministerial assemblies in North Carolina and Arkansas. He also preached the baccalaureate sermons at Trinity College, Durham, N. C., and Hendrix College, Conway, Ark.

The Commission is planning in connection with the State Secretaries of Federation for united meetings of the various denominations in different centers of several states, looking toward a general evangelistic program in which all denominations shall share. The work is definitely planned for Indiana, Massachusetts and other states. The Secretary will be present and give addresses at the conferences of the workers of the Interchurch World Movement at Lake Geneva, and also at the Methodist Centenary at Columbus, Ohio.

Labor Sunday Message

The Commission on the Church and Social Service is projecting the largest mailing in its history. Every Protestant minister in the United States will receive during July a pamphlet containing the Commission's statement on social reconstruction, its Labor Sunday message to the churches, and abstracts of significant social documents. The Labor Sunday message this year is concerned with the principle of industrial democracy. It contains information concerning new and vital tendencies in the industrial world. The churches should plan well in advance for the observance of Labor Sunday which this year comes on August 31.

Navy Calls for More Chaplains

An urgent call has come from the Navy Department for more Chaplains to the number of about one hundred. It wants a special kind of a minister—a sturdy, outstanding, brotherly man between the ages of twenty-one and thirty-five who cares a good deal more about the welfare of the enlisted man than about distinction in creeds. Those desiring to apply may receive all necessary information concerning the same by writing to Rev. F. Paul Langhorne, Assistant Secretary of the General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C.

Presbyterians Provide for Disabled Soldiers

The Presbyterian Church in the U. S. A. is planning, through the General Assembly's Committee on the Cooperative Fund for Returning Soldiers and Sailors, to assist financially and otherwise, the returning soldiers and sailors of their churches who have been incapacitated by wounds or illness from earning a livelihood and for whom no other proper provision has been made. It will also give limited temporary assistance by loans to returning soldiers and sailors who need help in securing suitable employment.

Men from the front who became candidates for the Gospel ministry or for missionary service are also to receive special assistance either through loans or grants of money.

The Committee will make a careful survey of the provision being made for returning soldiers and sailors by the Government and all other agencies so as to avoid duplication.

The administration of this fund will be under the General Board of Education, acting jointly with a special committee composed of Rev. John F. Carson, Rev. William Hiram Foulkes, Rev. Ford C. Ottman, Rev. David G. Wylie, Rev. John Sheridan Zelie, Rev. John A. Marquis, Rev. Gaylord White, Mr. William A. Harbison, Mr. Arthur Curtiss James, Mr. John T. Manson, Dr. Robert E. Speer, and Mr. Roy M. Hart.

Baptists Plan to Raise \$100,000,000

The Northern Baptist Convention met in Denver, May 21 to 27. Some 2,300 delegates attended this meeting which was held in the Municipal Convention Hall.

Great enthusiasm greeted the announcement of a pledge by Mr. Rockefeller of \$2,000,000 to round out the Victory Fund of \$6,000,000 which the Baptists have just contributed.

The Survey Committee reported to the Convention that more than \$33,000,000 should be added to the \$52,254,000 needed for permanent equipment as outlined in the Survey report, making a total of \$85,500,000. To cover other movements not included in the Survey, the Committee has concluded to set the amount to be raised before April 1st, 1924, at \$100,000,000.

Syracuse added another city federation when forty-one Protestant churches of that city joined their forces in May. The meeting was the culmination of preliminary work covering a full year. Mr. Giles H. Stilwell was elected president, and Mr. Otto first vice president. Each church was represented by its pastor and two delegates, allowing an extra delegate to each church with a congregation over 400 members.

Episcopal Church Commits Itself to Great Forward-Looking Movement

In keeping with the newly-awakened, forward-looking church of today, the Protestant Episcopal Church has committed itself to a three-year spiritual, educational and financial campaign on a parity with its place in the religious life of the world for the purpose of strengthening and consolidating its work in its present fields and undertaking new tasks in hitherto uncultivated fields.

It is proposed to raise a large sum, running into the tens of millions of dollars, in the three-year period, the larger share of which will be spent at home, but with an adequate sum left to further the work of the Church in the foreign mission fields. Among the ends to be accomplished in America through the raising of the money are: furthering the Church's work among the immigrants; obtaining and training recruits, both clerical and lay, to carry out the increased work before it; building up and strengthening the Churches materially; and finding a real substitute for the saloon.

Back of the material results to be obtained, and as the underlying motive of the whole movement, is a spiritual awakening through exerting the full spiritual power of the Church upon the whole, world-wide task now confronting it.—*The Churchman and Church Messenger of Southern California.*

Undenominational Church Forms New Ties

Many students of interchurch movements have been concerned as to the ultimate status of the numerous federated local congregations throughout the country. It has been estimated that there are nearly five hundred such bodies in the United States, formed by the federation of two or more local denominational congregations. Some have feared that the lack of denominational affiliations of part of these churches might lead to the rise of a new and distinct sect or "undenominational denomination."

An article in the Moline, Illinois, *Despatch*, of June 5th, reports that the Gordon Memorial Church of Moline, has come into the fellowship of the Rock River Association of Congregational Churches. In this connection, the following preamble of the constitution of the congregation was unanimously adopted:

"This church, originally organized as an interdenominational church, and having continued thus for almost three years, has become convinced that it can henceforth best conserve and develop the social, moral and religious welfare of this community by seeking fellowship with the Rock River Association of Congregational churches. It has therefore unani-

mously decided to apply for membership in that association. It believes that in so doing it will retain its ideal of being a local self-governing body, though by the action here taken it seeks the fellowship and inspiration, the co-operation and counsel, of sister churches of like affiliation and ideals.

"It rejoices also that by this action it becomes an organic part of the great sisterhood of evangelical churches of Christ, as represented by the Federal Council of Churches of Christ in America, whose central purpose is the fulfilling of our Master's prayer, 'that they all may be one,' and it pledges itself hereby to do all within its power for the advancing cause of a united Christendom."

Commission on Interchurch Federations

There never has been a busier time in the life of the Commission on Interchurch Federations than that experienced during the past six months. The war has left a profound impression upon the leaders of the Protestant Churches and organizations throughout the whole nation, and indeed, throughout the world, that a larger degree of unity is vital to success in the new era of the world and the church's history, and also a corresponding conviction that the next step in this greater unity is to be found in the realm of larger united service as represented by the principle being promoted by this Commission. The calls for help have been overwhelming.

Mr. Smith has visited most of the major cities of the country since last January and held one or more special conferences upon the federation topic. Dr. Guild has been giving himself with great efficiency to the problem of local organizations and financing. He is engaged at the present time in probably the most strategic and far-reaching work ever undertaken by the Commission, namely, that of financing and securing executive secretaries for church federations for the four greater cities west of the Rocky Mountains; Los Angeles, San Francisco, Portland and Seattle. Reports coming from his work indicate that by the first of September at the latest each one of these cities will be fully organized with a secretary in charge and a real program being carried out. This is a consummation long sought by the Commission.

In addition to the regular work of the Commission there has been an unusual demand made in relation to the cooperation with the Interchurch World Movement. The Interchurch World Movement makes as one of its fundamental propositions a demand for some form of interchurch committee, league, or federation in every city, town and state throughout the nation and all the leaders of this

movement have been very faithful to this essential principle and Mr. Smith, the Chairman of the Commission, has put in very much of his time since the first of January in intimate cooperation with this Movement, serving as the Chairman of the Convention Committee and also a member of the Executive Committee. Therefore, with the regular work of the Commission greatly augmented by incidents following the war, plus sharing in the work of the Interchurch World Movement, the weeks and months past have been full of great interest and many activities.

The Newark, N. J., Federation of Churches was launched early in June at a mass meeting held in the First Baptist Church. Mr. Fred B. Smith, Chairman of the Commission on Interchurch Federations of the Federal Council addressed the meeting, and Mr. Chester R. Hoag, newly elected president of the organization, spoke briefly. The Plainfield, N. J., *Courier-News* in chronicling the event, speaks of it as the "most significant event which has taken place in the religious life at Newark." In the executive session preceding the mass meeting which was attended by pastors and delegates of forty-three churches representing eight denominations, power was given to the executive committee to raise funds for the organization, and to employ an executive secretary.

Farewell Luncheon for Rev. Henry Anet and Pastor Adolf Keller

On the eve of the departure for Europe of Rev. Henri Anet, who for three and a half years has actively represented the churches and Home Missionary societies of Belgium and France in this country, and of Pastor Adolf Keller of Zurich, Switzerland, who has spent five weeks in the United States as the fraternal delegate of the Swiss Protestant Federation, a luncheon was given in their honor at the Yale Club, New York City, Wednesday noon, June 11, by the Federal Council of the Churches of Christ in America.

Rev. Frank Mason North presided, introducing Rev. William P. Merrill, who expressed on behalf of the thirty guests present the appreciation felt by all for the presence and the message conveyed by the representatives of our sister churches in Europe. As an officer of the World Alliance for Promoting International Friendship through the Churches, Dr. Merrill called attention to the fact that the organization of this society was largely inspired by the call issued shortly before the war by the Swiss churches for an international conference to consider plans for disarmament.

In his response Dr. Anet compared Belgium's part in the great war to that of Saint Simon who carried the cross for Christ along the Via Dolorosa. The legend of this saint has it that at the time he did not realize the import of his task but that in after life it was a great source of comfort and blessing to him to find that even as he had borne the cross for the Master, his Savior was helping him to bear his cross.

So Belgium is now finding that help and sympathy are coming to her from those who were her comrades in the great struggle.

Pastor Keller stated that he hoped that his visit would have a more permanent result than the mere interchange of friendly greetings—that it might be the starting point of some more lasting relationships between the churches of the oldest republic in the world, the land of Calvin and Zwingli, with the young and vigorous Protestantism of the democracy of the West. He expressed himself as much interested in the exchange of religious periodicals between Switzerland and America, and the interchange of theological students toward which a start has already been made through the granting of a fellowship in the Union Theological Seminary.

Pastor Keller felt that there is great need for a handbook on American Protestantism which should be prepared in the German language for circulation among the Swiss people who use that tongue. He spoke of the present day isolation of the Swiss Protestant churches, with France chiefly radical or catholic, and with German Protestantism largely broken down through its failure to inspire moral idealism as revealed by the war. The Swiss churches stand alone in Europe and feel more than ever before a desire for contact with America.

The right answer to this call for fellowship would give evangelical America a great platform in the heart of Europe from which to convey its message to the war-weary peoples.

"You have too many denominations in America," said Pastor Keller. "For years this has confused us and has kept us from making the effort necessary to know you better. Now that we realize that you have the Y. M. C. A. and the Federal Council, we have taken fresh courage in our effort to get acquainted with you. When you can come together as a great Protestant power you will make a tremendous impression on our people as well as on the atheistic element in France and the other nations of Europe. We of Switzerland shall pray to see you unite for the advancement of the Kingdom of our Lord, Jesus Christ."

In closing, Dr. North said that we who are so close to the Federal Council and realize all too well its weakness, ought to take renewed

interest and fresh hope from this and other evidences of its world-wide influence for good.

"Progress Campaign" in Reformed Church

The 113th Session of the General Synod of the Reformed Church in America, met in Asbury Park, N. J., the first week in June. In face of extensive demands on account of the war, this body reports gifts for general benevolent purposes showing an increase of \$136,228 over the record of the preceding year.

The Synod voted to institute a Progress Campaign for the next five years, one of the objects of which is the raising of \$5,500,000 for the extension of denominational work.

Among the general interests which were presented to the Synod, was the Federal Council of the Churches of Christ in America, represented by the General Secretary, Rev. Charles S. Macfarland.

The newly elected officers of the Synod are: Rev. J. Fred Berg, President; and Rev. Jasper S. Hogan, Vice-President.

Chaplains to Interpret After-War Needs

Rev. C. Clark Kennedy, Rector of the Episcopal Church at Stratford, Connecticut, an experienced overseas chaplain, has been asked through the General Committee on Army and Navy Chaplains to organize the work of bringing the message of the overseas chaplains to the ministers and churches at home.

This development grew out of a recommendation of Bishop Brent that a number of chaplains be detailed to speak upon invitation in the churches and denominational conventions from their experience concerning the attitude of the returning soldiers towards the Church and towards social and religious life.

The General War-Time Commission of the Churches of the Federal Council arranged with Mr. Kennedy to undertake the work of organization. Following the dissolution of the War-Time Commission on April 29th, the Committee on Army and Navy Chaplains is carrying forward this new undertaking.

It is desired that the officials of the various denominations consider the share which their bodies are to assume in this work. An intensive campaign is planned for a period of two months beginning October 1st. Each denomination will be asked to release and maintain for this time two or three of its ablest men who have served as chaplains overseas, to lead conferences at stated meetings of the denominations and to confer with clergymen in interchurch meetings. The aim of the movement is to give to the churches the benefit of the experience of the chaplains who ministered to the American Expeditionary Forces.